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inexplicable, upheaval of the election of November, 1920. The present work cannot, therefore, escape wholly the charge of a measure of partizanship, and that is the more unfortunate because the subject of it himself and the large outlines of his public policy hold so secure a place in history and the respect of mankind that they have relatively little to fear from an impartial and even critical examination of the complete record. King Constantine's basic political error seems to have been that he, together with the General Staff, believed the war would end in a stalemate—surely a not unreasonable conjecture before the entry of America—but of his devotion to what he believed to be the best interests of his people, and of the confidence which great numbers of them have in his integrity, there can hardly exist a reasonable doubt. The prolonged struggle between the king and the statesman over the methods by which Greece was to be best served is no doubt still too recent to allow on either side the magnanimous treatment of an adversary; but now that Constantine, in striving manfully to achieve the long overdue redemption of the Hellenes of Western Asia Minor, is but executing the policy conceived and inaugurated by Venizelos, it is perhaps not too quixotic to hope that, forgetting the past, they may find a basis for reconciliation in a united effort to safeguard the future of the nation.

W. A. OLDFATHER.

*The New World of Islam.* By LOTHROP STODDARD, A.M., Ph.D.  
(New York: Charles Scribner's Sons. 1921. Pp. vii, 362.  
\$3.00.)

BETWEEN journalism and history lies a debatable ground, having to do with the most recent or "current" events. The journalist stands on the field of time at that advancing line called the present which separates the partly known past from the wholly unknown future. His first concern, as new events are disclosed, is rapid recognition, approximate discernment, and tentative description. He is not held by his own conscience, or the demands of his readers, to the highest attainable measure of accuracy, perspective, and insight. The historian, on the other hand, is less concerned with promptness than with the desire to record reliably what has indubitably happened, and to interpret it with some measure of finality. Not long since he often scorned to deal with affairs of the latest quarter-century, on the ground that adequate materials could not in that time become available for constructing a narrative worthy to be called history. With more rapid publication of documents and reporting of facts (here he is greatly indebted to the journalist), and under the pressure of present-day demands for timeliness and practical service, the historian ventures progressively nearer to the present.

European countries have developed, and America is beginning to

produce, an intermediate group, the publicists, who might be described as historians of current events, or as historical journalists. They write carefully considered editorials, periodical articles, and books, in which they endeavor to interpret the most recent events. They are frequently tempted by popular demand, the rewards of successful trials, and the excitement of watching the onrush of events, to essay another rôle, that of anticipating or "forecasting" the future. The American public welcomes the writings of the publicists, but is somewhat suspicious of them, partly because of possessing too little information and background to distinguish propagandists, sensation-mongers, and would-be prophets from serious and scientific writers, and partly because it is pleasanter to assume that the world is settled and running smoothly than to give attention to the endless movements, machinations, intrigues, and readjustments which mingle with the elements of every complex of human activities.

Mr. Stoddard writes as a publicist who wishes to be as nearly as possible a historian. There is nothing in the present volume to bear out the charge which has been brought against some of his other writings of alarmist intentions. He keeps admirably to his own dictum: "All that we may wisely venture is to observe, describe, and analyze the various elements in the great transition" (p. 355); this summarizing of the present situation in the Islamic world as a "great transition" is clearly in harmony with the facts. He scrupulously avoids prediction, except of a very guarded and general character (pp. 156, 295, for example). He refrains from affirmations of certainty where none can be attained, as when he balances, sometimes by quoting contrary opinions, the questions of the moral right behind benevolently directed imperialism (p. 98), and of the present fitness of Asiatics for self-government (pp. 143 ff.).

The first quarter of the book is introductory, containing such a brief general sketch of Mohammedan history as is believed to be necessary in all books on the Near and Middle East. Mr. Stoddard handles this vividly and freshly, and proceeds to a somewhat more detailed account of Pan-Islamism, which he holds to have begun in its modern form with the Wahabi movement, and to sum up so wide a range of movements, political, religious, educational, missionary, etc., as to amount almost to a Mohammedan Renaissance. The thesis of the remainder of the book is to estimate the effect, up to the present moment, of western influence upon Islam. This is no simple task, involving many more or less self-conscious peoples, distributed from Morocco to India, ruled in various ways by native or alien governments, and moved toward evolution or revolution by several more or less separate groups of western influences. It would perhaps be too much to expect evenness of treatment. The political side is handled best, with especial examination of the nationalist movements in Persia, Turkey, Egypt, India, and Arabia. A number of leaders little known to the West are introduced,

with sketches of their lives and epitomes of their ideas: for example, Djemal-ed-Din el-Afghani (pp. 63 ff.) and Mustapha Kamel (pp. 179 ff., not Mustapha Kemal, who is also characterized, pp. 226 ff., and is confused with the former in the index); the discrimination of personalities and movements is in general clearly and effectively done. The chapters on economic and social change are less successful, consisting too much of insufficiently digested compilation and quotation, failing in completeness as surveys of all the Islamic countries, and showing too little organic connection with the main subject. Religious and cultural changes are not separately considered, but receive incidental attention. Pan-Turanism and Hindu nationalism are held to be so interwoven with Islam as to require a place in the book. Perhaps disproportionate space is given to the peculiar situation in India, where, under the small group of skilfully governing Englishmen, a numerous and proud Mohammedan community lives among thrice as many non-Moslems, also proud, and eager for a change in certain directions.

Mr. Stoddard's estimate of the historical rôle played by Turks and Mongols is at the lowest extreme: "Their object was not conquest for settlement, not even loot, but in great part a sheer satanic lust for blood and destruction" (p. 17); Léon Cahun sees more method in their madness. The description of Moslem conditions in the eighteenth century is perhaps too dark (pp. 25 ff.). It would be more accurate to say that the Young Turkish Revolution of 1908 followed, than that it preceded, Persian action (p. 68). The reference to 32,000,000 deaths from famine in India during 1919 is not correct (p. 262). Mr. Stoddard is unsympathetic, as are Americans generally, with many of the methods of twentieth-century European imperialism in Asia. His analysis, in the last chapter, of the effect of Bolshevism upon Islam is clear and moderate. His style is often striking and effective, as when he speaks of "an East, torn by the conflict between new and old, facing a West riven with dissension and sick with its mad follies" (p. 129). The book is as a whole remarkably illuminating and reliable; nevertheless many of the facts related may be surprising to readers who have not followed closely the course of events in the Orient.

A map of the Old World is used to show the extreme limit attained by Moslem political rule, and within it the "solid Mohammedan population of the present day"; the latter phrase is not strictly accurate, since there is some admixture of Christians, Jews, etc., in much of the area so designated. Numerous footnotes contain brief explanations and a large number of bibliographical references. Judging from these, the material used has been mainly books and periodicals in English and French.

ALBERT HOWE LYBYER.